776 cape-like over-garment. She carried a turquoise-colored weaving-stick.

Seventh Chapter: here is named the goddess called Seven Snake[30] (Chicome coatl).

Chicome coatl—this one represented [and] had in her charge our food,[31] men's livelihoods of whatever sort; their food and drink.

And in this manner was she adorned: her face was painted with red ocher; she had a paper headdress; she wore a shirt [ornamented with] water-flowers[32] and a skirt [ornamented with] water-flowers; also she had foam-sandals;[33] she carried a sun flower shield, a sun shield.

Ynic chicome capitulo: vncan mononoa, yn cioatetl: yn itoca, chicome coatl.

Chicome coatl: ixhuatl ipan mjtoaia, quinjxtipolatiaia, in tonacaiotl: yoan in çaço tlein ynemca, yiolca macuxolli, yujxe, yaqualo.

Auh yuin ynnochichiuale catca; ixtlauhxacala, amacala, axochiuipile, axochiacuxie, no poçulcaque, tenalchimale, tonatiuhchimale.

Eighth Chapter: here is named the goddess called the Mother of the Gods (Teteu innan), who is also named Heart of the Earth (Tlalli yiollo) and Our Grandmother (Toci).

Ynic chicuei, capitulo: vncā mononoa, yn cioatetl, yn itoca: Teteu jnnā: no motocaiotia, Tlalli yiollo, yoan Toçi.

She was the mother of the gods. Her devotees were [759] physicians, leeches, those who cured sickness of the intestines, those who purged people, [and] eye-doctors.

Jnnā catca yn teteu, quimotentiaja, in titici, in teixmjnque, tetzinanque, tetlanoquilique, teixpatique.

Also women, midwives, these who brought about abortions, who read the future, who cast auguries by looking upon water or by casting grains of corn, who read fortunes by use of knotted cords, who cured sickness by removing stones or obsidian knives from the body, who removed worms from the teeth, who removed worms from the eyes.[34] ●[791]

Auh yn cioa, temjxiuiztique, tepillalilique, tetlatlatilique, tlapeuhque, atlan teitanj, tlaolchaiauhque, mecatlapouhque, tetlacuiuilique, tetlanocuilanque, teixocuilanque.

Likewise owners of sweat-houses prayed to her; wherefore they caused her image to be placed in the front of the sweat-house. They called her "Grandmother of the Baths."

No ixhuantin quitlatlauhtiaia, in temazcalteque; ypampa y, quitlalilitiaia yn jxipila, in temazcalixquac, quitocaiotiaia, temazcalteci.

776 796 And when there was a feast, when it was time for the slaying, the physicians were good to her who impersonated Teteu innan, that she might not weep [nor] whine. They solaced her; they flattered her; they satisfied her caprices; they amused her. They wished her not to weep. They hid [her fate] from her;[35] they made merry with one another about slaughter; they battled; they made war; they cried war-cries as if in battle. There was an array of warriors; insignia were given [and] gifts; the valiant soldiers, adorned with mantles, painted with white chalk, adorned with feathers, surrounded her and took her up.

Auh yn iquac onmjc, yn jxipila: njman ce tlacatl onmaquixtia, yn jtoeio, ynaquintla oalmoquetzaia, vmentin ycuexo, quiujcaia, quitzatzacutiuja:

And when she who was the likeness [of the goddess] was slain, then a man put on her skin as a shirt, and stood between two of his Huastecs,[36] who accompanied him on either side.

29. See Plate 29, which explains the name.

30. Since Chicome coatl was goddess of maize, this section may refer to the various uses of maize, which was basic to Mexican civilization.

31. *Cf.* Eduard Seler, *Gesammelte Abhandlungen*, Vol. II, p. 446.

32. Although Seler (*op. cit.*, p. 444) uses the term "foam," he cites Sahagún as referring to flowers. Illustrations show the gods wearing, in fact, feathered sandals.

33. Sahagún describes these words in detail. See Angel María Garibay K: "Paralipómenos de Sahagún," in *Tlalocan*, Vol. II, No. 3 (1947), pp. 295-314.

34. *Cf.* also Sahagún, *op. cit.*, Vol. I, pp. 108, 176.

35. Seler, *Einige Kapitel*, p. 6. *Cf.* also Sahagún, *op. cit.*, p. 178, referring to the Toçi festival: "*dan dolores de ellos aquellos que devotos que se llaman huastecos.*"

Eighth Chapter, in which is told how Moctezuma sent the magicians,[1] wizards,[2] and soothsayers[3] so that they might do something to the Spaniards.

Then Moctezuma sent emissaries. He dispatched various evil men — soothsayers and magicians. And he sent the constables, hardy [warriors], chieftains, to purvey [to the Spaniards] all they might need of food: turkeys, eggs, white tortillas, and all they might ask for as well as whatsoever might satisfy their hearts' desire. They were to watch them well. He sent captives, so that they might be prepared if perchance [the Spaniards] would drink their blood. And just so did the messengers do.

And when [the Spaniards] beheld this, their stomachs turned. They spat; they blinked; they shut their eyes and shook their heads. For the food, which they had sprinkled and spattered with blood, sickened and revolted them. For strongly did it reek of blood.

And thus had Moctezuma provided, for he thought them gods; he took them for gods; he paid them reverence as gods. For they were called and named "gods come from the heavens." And the black ones were said to be black gods.

Later they ate white tortillas, grains of maize, eggs, turkeys, and all manner of fruit — sapotas,[4] red sapotas,[5] yellow sapotas,[6] black sapotas,[7] sweet pota-

Injc chicuel capitulo: vncan mjtoa in quenjn ie-hoatl motecuçoma, quinjcoa in nanaoalti in tlatlaccateculo, in tetlachivianjme, injc itla inpan qujchioaz-que in Españoles.

Niman iquac tlaioa in Motecuçoma in quinjcoa mocheoantin in atlaca, in tlaciuhque, in nanaoalti: yoan quinjcoi in achcacaulti, chicaoaque, in tiacaoã in jpan tlatozque in jxquich intech monequjz in qualonj in totoli in totoltetl, in jztac tlaxcalli: yoã in tlein qujtlanjzque, yoan injc ça oc vel pachiviz in iniollo, vel quimjttazque, quinjcoa in mamalti, ic monemachti, cujx qujxque in jmerço: auh iuh quj-chiuhque in titlanti.

Auh in jquac oquittaque: cenca motlaeltique, chichicha, ixtetènmotzoloa, ihicopi, motzontecõvivixoa: auh in tlaqualli eztica catzelhujque, queczvique, cenca invic coac, qujatlachti: ichica ca cenca xoquj-iac in eztli.

Auh injc iuh qujchiuh motecuçoma, ca quinteuma, teteu inpan quinma quinteutocac: ic notzaloque, ic tocaiotiloque, teteu illujcac vitze: auh in tlilique teucacatzacti mjtoque,

qujn iehoatl qujquaque iztac tlaxcalli, tlatzincujtl, totoltetl, totoli, auh in ie ixquich xochiqualli, quauhtzaputl, teçontzaputl, atzitzaputl, totolcujtlatzaputl,

1. Garibay, in "Paralipómenos de Sahagún," *Tlalocan*, II, 2 (1946), p. 170, refers to the "*'duplicación de la persona' o al 'doble/nagual'*" as regard to nenauli. The term may be related etymologically to nanā (4) — a quadruple personality, an archaic verb nenauli, nenauhi (to feel or disembark, as in magic rites), or Maya-Quiché na, nan, nana (wisdom, science, magic). Garibay favors the second possibility (nenauli, nenauhi).

2. *Tlatlaccateculo*: concerning the term *tlamatcaxtlahuia*, Garibay refers to an *arte de hombre perniciosa*, and quotes Sahagun's phrase in Vol. III (Rubredo ed.), p. 33 — "*tiene parte con el demonio*" (*tlamatcaxtlahuiani*) (*ibid.*, p. 174). In *op. cit.*, *Tlalocan*, I, 4 (1944), p. 309, he refers to *tlamatcaxtlahuiani* as "*brujo*," "*mago*," "*hombre que perjudica a la gente, hombre perniciosa*"; "*propiamente y preservadas la esencia*." There is a discussion of the etymology of the term.

3. *Tlatiloque*: we have previously used the term "soothsayer." In *op. cit.*, *Tlalocan*, II, 2 (1946), Garibay, noting that Molina translates the term as *astrólogo*, states: "*Le rste cuito, parece denotar fundamento meteorológico*," and notes the relationship of the term to *tetiolahuapol*, one who prevents hail from falling. He cites *La publicidad del culto de Tezcatlipoca*, II, p. 404.

4. *Quauhtzapotl*: sapota (*Lucuma chrysophylla* Mill.) in Francisco Hernández: *Historia de las plantas de Nueva España* (México: Imprenta Universitaria, 1946), I, p. 274; same as *tzapotl* (generic name), according to Francisco J. Santamaría: *Diccionario general de americanismos* (México: Editorial Pedro Robredo, 1942), III, p. 314 — *Lucuma mammosa*, *L. bonplandii*, *Achras mammosa*, *A. sapota*. Cf. also Sahagún (Rubredo ed.), III, p. 225.

5. *Tzapotzapotl*: mammy (*Lucuma mammosa* Gaertn.), *zapotenbrado* (Santamaría, *op. cit.*, pp. 314-315). In Bernardino de Sahagún: *Historia general de las cosas de la Nueva-España* (D. Jourdanet and Rémi Siméon, eds.; Paris: G. Masson, 1880), p. 733, n. 2, this explanation appears: "*Les premiers Espagnoles d'Amérique confondirent* [with various sapotas] *le fruit beaucoup plus gros du tzapotzapotl ou lucuma mammosa, de la famille des sapota, qu'ils appellent aujourd'hui* mamey. *C'est probablement le même fruit que les Américains connaissent sous le nom de* mammee." See also Sahagún (Rubredo ed.), III, p. 225.

6. *Atzitzapotl*: probably the same as *tetzapotl*. In Hernández, *op. cit.*, I, pp. 267-268, this is *Lucuma salicifolia* Kunth. It is also identified by Santamaría, *loc. cit.*, as *Lucuma salicifolia* — *especie tropical no esplendida*. In Sahagún (Rubredo ed.), III, p. 334, it is identified as *zapote amarillo* — *fortgenia grugii* (*rutaceae*). The *atzitzapotl* (yellow sapota) is now generally known as *zapote borracho* (personal communication, Rafael Gamio Gonzalez).

7. *Totolcuitlatzapotl*: *sapote prieto* (*Diospyros chrysocarpa* Rose — *ebenaceae*), in Sahagún, *loc. cit.*

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Thirteenth Chapter. Here is related how Moctezuma sent still other soothsayers in order that they might cast a spell over the Spaniards,[1] and what befell them on the way.

And another company of messengers, who were soothsayers and magicians, and fire priests, also went and made their way to contend with them. But they could do nothing. They could not cast a spell over them; no more could they contend against and exert power over them. No longer could they succeed.

For a drunkard came along the way. They went up against him and stopped, stunned. They beheld him as one from Chalco, for so was he arrayed. He was dressed as a man from Chalco; he acted as a Chalcan. Like one besotted, he bore himself and acted like one who is drunk. With eight grass ropes was he bound about the chest.[2] He accosted them, having come ahead of the outposts of the Spaniards.[3]

And he rose up against them and said: "What do you come to do here again? What do you now wish? What would Moctezuma yet wish to do? Hath he perchance now come to his senses? Is he now filled with a great fear? For he hath committed a fault. He hath abandoned the common folk; he hath destroyed men. People have been struck upon the head; they have been bound [in wrappings for the dead]. He hath laughed at and deceived them!"

And when they had thus seen this, when they had heard his words, to no purpose did they give him attention, praying humbly to him and quickly setting up his abode — his earth pyramid and his straw bed. But he would not then look at it; vain was its erection. To no purpose had they made the earth pyramid.

Just as if they had plunged him into his rage, he presently chid and abused them, and spoke harshly.

Injc matlactli omei capitulo vncā mjtoa in quenjn Motecuçoma: qujmjoa oc cequjntin tetlachiviaxnjme injc qujtlachivisquja Espanoles yoan in tlein vtlica jmpan mochiuh.

Auh ie no centlamantique titlanti: ieboan in tlaciuhq̄ in nanaoalti, yoan tletlenamacaque, no ic iaca, no ic iaque in tenamjqujzque: auh aocā vel mochiuhque, aoccan vel teittaque, aocmo tlaipantilique, aocmo teipantilique, aocmo onicoatque:

çan ie ce tlaoanquj vtlica ica ommotzotzonato, qujmonamjctito, ica onmjxtikquetzato: injc qujttaq̄ iuhqujn chalcatl ic omochichiuh, mochalcachichiuh, mochalcanenequj: iuhqujn tlaoāquj, mjvincanenequj, motlaoācanenequj: chicuei çacatecatl ic mellpi, qujmjxnamjctivitz hiiacac icativitz in Españoles.

Auh çan inca ienac: qujmjlhuj. tle noma xmaxtivitze in ajcā? tlen oc anquinequj? tle noma qujchioznequj in Motecuçoma? cujx quja omoxcali? cujx quja xacan ie momauhticapul? ca otlatlaco, ca ococnavili in maccoalli, ca otlacaixpolo teca omoquavitec, ca teca omoquimjlo, ca teca omavilti, ca teca omocacaxiuh.

Auh in oiuh quittaque in, in oiuh quicacque itlatol, oc nen itlan aquj, in qujmocnotlatlauhtilia, qujtlalilivetzque ichiel itlalmomoz, yoan içacapepech, çan njmā aocmo vmpa quioalittac: tel çan nenpanca in ommotlalica, in vncan oc nen qujtlalmomuztica:

çan ie iuhquin icamac ommequjque, ie vncan qujmaoa, qujntequjaia, iuhquja motititzatlatoa:

1. *Repeated: the title is omitted in the Nahuatl text.*
2. *See fr. 27.*
3. *The corresponding Spanish text reads "vuyo enbiado a los puestos avia enbiado a vuyo hechos de hasta cuyo de vuyeros, y vuyo de hasta donde estauan los espiadores."*

He said to them:

"Why do you vainly stand here? No longer will there be a Mexico; [it is gone] forever. Go hence; it no more existeth. Turn about; look at what befalleth Mexico — what thus already cometh to pass!"

Then they looked there; they quickly turned there to see. They beheld that already all the temples, the tribal temples, the priests' dwellings,[4] and all the houses in Mexico burned; and [it looked] as if already there were fighting.

And when the soothsayers had seen this, it was as if they had lost heart; they could say nothing; it was as if they had been made to swallow something.

They said: "This is not for us to see; it must needs be that Moctezuma see what we have seen. For this is no common being; this is the youth Tezcatlipoca."

Then he vanished, and they saw him no more.

And so the messengers went no further to encounter [the Spaniards]; they no longer pressed on toward them. From there the soothsayers and fire priests turned back and came to tell Moctezuma. There they and those who earlier had gone [with] Tziuacpopocatzin saw one another.

And when these messengers had come to arrive, just so they related to Moctezuma how this had come to pass and how they had beheld it. Moctezuma, when he heard it, only bowed his head; he stood with his head lowered. He hung his head: he stood with his head downcast. He did not then speak, but only remained full of woe for a long time as if beside himself.

Finally he thus answered them, and said: "What can we do? What can be done? For we are finished; we have taken the medicine. Shall we perhaps climb a mountain? Should we perhaps flee? For we are Mexicans. Shall we in truth perhaps enslave the Mexican domain? Unlucky[5] are the poor old men and old women! And the children, who have no understanding — where may they be taken? What can be done? Where, in truth, can one go? For now we have taken the medicine. Come what may, in whatsoever way it may befall, we shall marvel at it!"

quimilhuj.

Tle çā nen in njcan amjcativitze aoqujc iez in Mexico, ie ic cēmāia, nepa xivia, aocmo vncā, tlaxommocuepacan, tlaxontlachiacan in Mexico, tlein ie mochioa: in juh ie mochioa.

Nimā ic oallachixtjvetzque, oallachixtjvetzque, in qujoalitta ie tlatlā in jxqujch teucalli, in calpulli, in calmecatl, yoan in jxqujch mexico calli, yoan iuhqujn ma ie cuel necaliva.

Auh in oiuh qujttaque in tlaciuhque, iuhqujn canjn ia, iniollo, aocmo onnaoatque, iuhqujn aca itla quintololti:

qujtoque inin ca amo totechmonequja in tiquijttazque, ca ie itech monequja qujttaz in Motecuçoma, in otiquijttaque: ca amo çan aca, ca iehoatl in telpuchtli Tezcatlipuca:

njman ic poliuh, aocmo qujttaque.

Auh in titlanti aocmo tenamjqujto, aocmo tevic qujçato, ça vncā oalilotque in tlaciuhque, in tletlenamacaque, qujnonotzaco in Motecuçoma: oalnepanjxtiaque in achto isque in Tzioacpopocatzin.

Auh in oacico iehoantin titlantin, iuhquj povilique in Motecuçoma in juh mochiuh in juh qujttaque. In motecuçoma, in oiuh qujcac, ça oaltolo ça oaltolotimotlali, oalquechpilo, oalquechpilotimotlali, aocmo oalnaoat, çan ontlanauhtimotlali, vecauhtica in iuhquj ontlapolo,

ça ixquich injc qujnoalnanquili: qujnoalilhuj. Quennel mocechtle ca ie ic toncate, ca ie otictomacaque, cujx cacah tepetl tictlecavizque: auh cujx tichoioxque ca timexica, cujx nellaontimaliviz in mexicaiutl, mixtolinja in jcnoveve, in jcnoilama: auh in piltzintli, in aia qujmati, campa neviquilioxque, quēnel, quēçannel nen, quēnoçonel, campa nel, ca ie tictomacaticate in çaço tlein, in çaço quenamj in ticmaviçoxque.

4. *Calpulli, calmecatl* — tribal temple and priests' dwelling and translations of these terms previously used in this work, for which there is precedent. See Anderson and Dibble, *op. cit., passim*. Refer also to Arturo Monzón, *El calpulli en la organización social de los tenochca* (México: Instituto de Historia, 1949), *passim* (*calpulli*) and p. 77 (*calmécatl*); or Alfonso Caso: "Instituciones indígenas precortesianas," Memoria del Instituto Nacional Indigenista, VI (1954), pp. 20ff. (*calpulli*), 36 (*calmécatl*).

5. From accordijo on, the passage is translated in Horacio Carochi: *Arte de la lengua mexicana* (México: Imprenta del Museo Nacional, 1892), p. 520.

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X 787 844 her spinning bowl, her sweeper, and her broom. Thus they showed that the girl was one who went nowhere; only the house was her abode. Hence, near the grinding stone, at the edge of the hearth, they buried her umbilical cord.

X 787 ●791 805 And this count of days—so was it claimed—was an invention of the two called and named Oxomoco and Cipactonal, who gave it to the people. Oxomoco they painted as a woman, and Cipactonal [as] a man. They who were readers of day signs embellished their book of days with their representations, which they placed in the middle when they painted them. For it was so said that there they became lords of all the day count.

in ſcampa ianj cioatzintli, çan cali ichan: ic çan metlatitlan, tlecujnacaxco contocaia yn jxic.

Auh inin tonalpoa?li, iuh mjtoaia: ichoan intlanextil, ichoan quitemacaque, in vmentin tenecaloˀ, intoca Oxomoco, ioan cipactonal: in Oxomoco cioatl inic quycujloaia: auh in Cipactonal oquichtli: in tonalpouhque catca yn jntonalamauh qujiollotiaia, yn jmjxiptla ynepantla qujntlaliaia, injc quicujcujloaia: ca iuh mjtoaia: vncan tlatoque muchioa yn jpan ixquich tonalpoalli.

[p. 4]

And then also at that time died those who were in jail, who were there for something which demanded the supreme penalty: perhaps an adulterer, or a thief, or a fire priest of whom something had been found out — perchance he had had a paramour — and who was known as an evildoer; or whatsoever sin he had committed. Also of the captives some then died.

Auh yoan no iquac vncā mjquja in quauhcalco onoca, in jtla ic cate, in vei qujzacuticatca, aço tetlanxinquj, anoço ichtecquj, in anoço tlenamacac, itla oittililoc, aço momecati, in moteneoa tlaçolchiuhque in çaço catle in ovi oqujtlaco: no ichoan in mamaltin, cequintin vncan mjquja,

It was said that through these Moctezuma received life. By them his fate was strengthened; by them he was exalted, and on them he placed the burden. So it was said that it was as if through them once more he were rejuvenated, so that he might live many years. Through them he became famous, achieved honor, and became brave, thereby making himself terrifying.

mjtoa: ca ichoan inca motzalteaia in motecuçoma, inca motonalchicaoaia, inca mocuetzaia, inca moqujxtiaia, iuh mjtoa: iuhqujn oc ceppa inca mopilquixtiaia, ynjc vecaoaz, inca motleiotia, momaujaçotia, motequantlalia, ic motlamauhtilia.

And when someone was then born,[3] they feared that the [Goddesses] might at that time descend. But later, on Three Crocodile, he was bathed; then they made his fate somewhat better, for, so it was said, Three Crocodile was a good time.

Auh in aqujn ipan tlacatia, qujmacacia injc vncan temoa: auh qujn ipan in ei cipactli, maltiaia, vncan achi qujqualtilia in jtonal, iuh mjtoa: ca qualcan in jpan ey cipactli.

And also it was said that he who was then born a nobleman became a sorcerer, an astrologer.[4] That is to say, he was inhuman. He changed himself into something [else]: because of it he turned himself into something [else]. Perchance he had as a disguise a wild beast,[5] etc.

No yoan mjtoaia: in aqujn ipan tlacatia pilli, naoalli mochioaia tlâciuhquj, qujtoznequj: amo tlacatl, itla qujmonaoaltiaia, itla ic mocuepaia, aço tequannaoale. Etc.

And if [he were] a commoner, likewise it was his work to turn himself into perhaps a turkey, or a weasel, or a dog. Whatsoever was his guise became his magic form. All his task was to assume and accumulate all manner of evil. He influenced women; he bewitched and was clever with women;

auh intla maceoalli, no iuhquj itequjuh catca, aço totoli, aço coçamatl, anoço chichi, ipan moqujxtiaia, in çaço tlein inecuepaliz, ynaoal mochioaia, muchi itequjuh, qujcenmaina, qujcemololoa, in jxqujch tlauelilocaiotl, cioanotzquj, xochioa, cjoatlatole, tempachioace, tetlatlacuepili, teiolmalacacho, teioiolmala-

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3. An additional phrase in the *Real Palacio* MS will change the meaning somewhat: *ayamo mahiaya, ypampa — and when someone was then born, not then was he bathed for they feared. . . .*

4. Angel María Garibay K.: "Paralipómenos de Sahagún," *Tlalocan*, II, 2 (1946), p. 171.

5. *Ibid.*, pp. 170-172: *"en primer término significó . . . algo así como un 'demonio familiar,' o un 'doble' del alma, a manera del epipeio* [citing a passage in *La leyenda de los soles*]. . . . *De esa primaria significación pasó a la de la 'duplicación de la persona,' o el 'desdoblamiento.' . . . Se cometió el brujo capaz de tomar las formas que él quiera, de aparecer en diversos modos y lugares, de ejecutar obras que no son del hombre común: hay en él algo más que hombre; hay un nahualli poderoso y multiplicado."* Derivation of the word may be from *nahuali, nahuala, "verbo arcaico, que encontramos en muchos compuestos. Su sentido es en general 'engañar, disimular' y conviene muy bien al prestidigitador, como al mago, que con embustes, fundados o sólo subjetivos, embauca a las gentes. En Molina hallamos, entre otros, los verbos:* nahualcaqui, *entrar disimulado, con cautela, secretamente;* nahualcuilia, *tomar algo a otro con cautela o disimulación;* nahuallachia, *acechar mirando, etc. Cabe dudar, sin embargo, si este verbo es el primitivo de* nahualli *o un derivado suyo."*

In Hernando Ruiz de Alarcón, Pedro Sánchez de Aguilar, and Gonzalo de Balsalobre: *Tratado de las idolatrías, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenas de México* (México: Ediciones Fuente Cultural, 1953), pp. 24 ff., it is said that *"se dedicaban al animal que el demonio les señalaba para que fuesen lo que llaman* nahualli. . . .

". . . *cuando el niño nace, el demonio por el pacto expreso o tácito que sus padres tienen con él, le dedica o sujeta al animal, que el dicho niño ha de tener por nahual, que es como dezir por dueño de su natividad y señor de sus acciones o lo que los gentiles llamaban hado, y en naciendo dese punto queda el niño sujeto a todos los peligros y trabajos que padeciere el animal hasta la muerte.*

". . . *advierto la denominación y significación del nombre* nahualli, *que puede derivarse de una de tres raízes que significan: la primera, mandar; la segunda, hablar con imperio; la tercera, ocultarse o rebozarse, y aunque oy concurrencias para que se atribuyan las dos primeras significaciones, me quadra mas la tercera, que es del verbo* nahualtia *que es esconderse cubriendose con algo, que viene a ser lo mesmo que rebozarse, y así, nahualli dize rebozado, o disfrazado debajo de la apparencia del tal animal, como ellos comunmente lo creen."*

See also Chap. 31, n. 1, *supra*.

1 [i.e., the day One Rain. — Anonyst]

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he knew their secrets. He recovered things for people. He provoked and incited people, and caused them to believe diverse things. And [he was] a demon; he caused demons to enter one; he destroyed people and brought them to ruin. He swept people's paths for them [indicating sins which they must confess];[6] he set up ceremonial wooden figures of those killed in war, and caused them to burn for people.[7] He was a magician, one who removed his leg.[8] These were only the works of this person.

He hired and lent himself to others in order to make his living. When at night he went forth somewhere to ruin people, he changed himself into, perhaps, a turkey, or a weasel, or a dog. He who hated someone hired him to destroy his enemy, when he wished and willed death upon him. Four times, on four nights, he performed his task when he destroyed people.

This same one sought out an evil day sign; then was the time to destroy someone. When he had done his task well on one, when already four times he had returned to the victim's home, it was said: "He hath drawn him forth." But sometimes [the evildoer] fell into [his victim's] hands: he fell and was taken into the hands of others, and was seized and quickly captured. The brave one who was to be destroyed, who was hated, vigilantly stalked him in order to catch him. He seized his hair; from the top, the crown, he pulled hair from his head. He jerked off his hair; he seized, wrenched, and tore it off; he removed his hair. No more did he escape. Forthwith he died; he could only reach his home to die.

And if in vain he tried to remedy, or, indirectly, to palliate [the situation], so that he might not die, still seeking to follow his work and control and establish his fate, in vain he contrived to take or borrow something — perchance water or fire, or a bowl, which he borrowed from the house of the one he had gone forth to destroy, who had there seized him. But if the one to be destroyed were indeed wise, prudent,[9] and well advised, he gave nothing at all to anyone. All during the day, until [the next] dawn came, he lent nothing to anyone. On the morrow,

cacho, teiollapan, teioiollapan, tetlatlaneltoquiti, ioan tlacatecolotl, tetlatlacatecolovia, tepoloa, tlatlalpoloa, tecacalochpana, teevillotlatia, tetlatlatoquilia, tlaujpuchtli, mometzcopina, çan vel iê itequjuh,

ic tlaqueoalo, ic motetlaqueoaltia, ic motlaiecoltia, in cana iooaltica tepolotiuh, aço totoli, aço coçamatl, anoço chichi, ipã mocuepa, in aquin tecocolianj qujtlaqueoa, inje qujpolotiuh itlacocolil, in qujmjquitlanj, qujmjquiztemachia, nappa nauhiooal in ontepoloa, in qujchioa itequjuh:

çan no iê qujtztiuh, in aqualli tonalli, in vncan itepoloaia, in aca ouel qujchiuh, in ie nappa oilo ichan, mjtoa: ocontlaqujxtili, auh in quenman temac vetzi, temac aquj, temac maquja, axioa. cujtiuecho. in aqujn iolchicaoac pololonj. cocoliloni, uel quimopachiua inje caci, qujtzoncuj, iquanepantla, yquaiolloco qujmomotzalhuja in jtzon, qujçuatemotzoltzitzquia qujquavivitla, qujtzoncopina. aocmo qujça. njman iquac mjquj, ça onmjctaci in jchan:

auh in oc nen, ic mopatiznequj, ic mopaiaoalochtiznequj, inje amo mjqujz, oc motlaiecoltia. motonalanaznequj, motonallalilizneqnj, oc nen itla qujmocujcujcachioa, qujmotlatlanevia, aço atl, aço tletl, aço caxitl, in conmotlaneuja ichan in oquipoloto, in vmpa ocacique: auh in vel qujmati, in tlaueuemachtilli, in tlanonotzalli in pololonj: njman aoc tle qujtemaca, in iuh cemjlhujtl in oallatvic, aoc tle qujtetlaneuhtia, yn jmoztlaioc: iê vncan vel tematlac maquja, in tlacatecolotl, onmjquj, ca nel ie oncan ca itequjuh, ca iê in qujtetemoa, ca ie vncan ca ipoliuiz:

6. Cf. Leonhard Schultze Jena: *Wahrsagerei, Himmelskunde und Kalender der alten Azteken* (Stuttgart: W. Kohlhammer, 1950), p. 350: "*Das Fest der Wegfegung wurde zu Ehren der Göttermutter veranstaltet, deren Priester die Beichte derer entgegennahmen, die sich geschlechtlich verunreinigt hatten. Das Wort besagt dies: Er fegt den Leuten den Zugangsweg zu den Häusern wieder sauber; in übertragenem Sinn: Er bewirkt dass die Leute geschlechtliche Sünden zu beichten haben und dadurch ihrer ledig werden.*"

7. Cf. *infra*, Chap. 19, where a full description appears.

8. Cf. variant translation in Jena, *op. cit.*, p. 141: "*Und hinter ihm kommt eine Meerkatze, eine vom Monde, die gerade so gut jenes Arbeit tut.*"

9. *Tlamahmatilli* in the *Real Palacio MS.*

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then, indeed, the demon was enclosed in one's net. He died. For in truth this was his destiny, for they sought him continually, and it then was the time of his ruin. For he knew in his heart, while yet he lived, that perchance somewhere he might be seized. For so had he been born only to die.[18] Never was he content nor happy; he went about in rags, poorly clothed. And he lived only in suffering. He raged over drink and food. Everywhere was he feared; nowhere could he enter among people. No one was his friend.

But although he were seized and taken, he was not frightened, nor did he therefore cease. He paid no heed. If he had children, always he lived the same, never wishing to mend his ways. There he went to his end, and they punished him. Thus all went; thus all was destroyed.

Just so if it were a woman, all evil were her works. She lived in great misery. Nowhere was her home. Even though she were a noblewoman, nowhere was she favored or noticed. Just as if dead, she lived in affliction. It was said that just so was her day sign one of misery.

ca njmã iuh iollo quimatia in oc nemj, in aço cana axioaz: ca njman iuh ipan tlacat içan miquiz: njman aic avia, aic vellamati, itzotzoma, itatapa ietinemj auh çan moxiixicotinemj, maçoma, motlaqualçoma, noviian imacaxo, acan vel tepan calaquj, aiac icnjuh:

auh in manel ie oanoc, oaxioac, amo ic momauhtia, amo ic motzaqua, amo ic quicaquj, intla oncate ipilhoã, çan mochipa iuh nemj, amo quicaoalizlamati, vncan activi quitzácutiuj, much iuh vi, much iuh polivi,

çan no iuhquj itequjuh catca intla çioatl, muchi amo qualli in jtequjuh catca, cenca motolinjtinenca, ácan ichan, in manel cioapilli, ácan ixtona, ácan motztica, can iuhquj onmjquj, totoneoatiuh in jiollo, mjtoa ca nel iuhquj itonal in jcnoiotl.

18. *Yn çan can miquiz in ihiol.*

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— *Tres Pasos, Troncoso*

1. Ometeuco and Cipactonal (Chapter 1). 2-5. One Cuahuc and following signs (Chapter 2). 6. One Deer (Chapter 3). 7. Mother with child (Chapter 3). 8. 9. Two Rabbits: drunkenness and drunkards (Chapters 4, 5).

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